

# the Alliance Weekly

MARCH 21, 1956

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*In this issue*

SPRING AT THE CAPITOL, OTTAWA, CANADA

**The Sermon on the Mount—a Revival Sermon**

By Rev. Armin R. Gesswein

# The Editorial Voice

## THE USE AND ABUSE OF BOOKS

### V. If We Would Understand, We Must BE and DO

Through the foresight and zeal of certain publishers within the last few years many of the great religious classics of the past have been revived and made available to the Christian public in attractive editions.

These have been mostly of two kinds, viz., the works of the Puritan divines and those of the mystic theologians and devotional writers from St. Augustine to John Woolman.

The great Puritan writers and those closely related to them in doctrine and spirit were the spiritual forebears of our present day Fundamentalists, though candor requires that we note that, for reasons that need not be enumerated here, the noble fathers were not able to beget sons equal to themselves.

The devotional works that have appeared have been so varied as to make classification difficult. Some of the great names are Meister Eckhart, Bernard of Clairvaux, Jan van Ruysbroeck, Michael Molinos, John of the Cross, Thomas Traherne, Richard Rolle, William Law, Walter Hilton, Francis de Sales, Jakob Boehme and Gerhart Tersteegen. To these might be added the more familiar names of Fénelon, Guyon and Thomas à Kempis.

To a large extent these were universal Christians who experienced the grace of God so deeply and so broadly that they encompassed the spiritual possibilities of all men and were able to set forth their religious experiences in language acceptable to Christians of various ages and varying doctrinal viewpoints. Just as a sincere hymn may strike a worshipful chord common to all Christians, so these works of devotion instantly commend themselves to true seekers everywhere. There need only be genuine faith in Christ, complete separation from the world, an eager cleaving unto God and a willingness to die to self and carry the cross, and the Holy Spirit will introduce His people to each other across the centuries and teach them the meaning of spiritual unity and the communion of saints.

What disturbs me is the sharp disparity between theory and fact in the reception given these great spiritual classics by the rank and file of evangelicals. Theoretically the people of God should run to these books as a thirsting stag runs to bury his muzzle in the cooling stream; actually only a relatively few welcome them. Most Christians find them dull, and even though they may

buy them, they seldom look into them, and wonder why they got their reputation as religious masterworks.

Why is this? Why do the majority of present Christians prefer shallow religious fiction? Or uninspired Bible talks that never get beyond the "first principle"? Or one-page daily devotions? Or watered-down Christian biography? I think the reasons are two:

First, present day evangelical Christianity is not producing saints. The whole concept of religious experience has shifted from the transcendental to the utilitarian. God is valued as being useful and Christ appreciated because of the predicaments He gets us out of. He delivers us from the consequences of our past, relaxes our nerves, gives us peace of mind and makes our business a success. The all-consuming love that burns in the writings of an Augustine, a Bernard or a Rolle is foreign to the modern religious spirit. Like understands like and fails to comprehend what is unlike itself. The tortoise finds the mockingbird dull. Esau has no fellowship with Jacob. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are not spiritually discerned" (1 Cor. 2:14).

To come to our devotions straight from carnal and worldly interests is to make it impossible to receive the deep, sweet thoughts found in the great books that are discussing here. We must know their heart-language, must vibrate in harmony with them, must share their inward experiences or they will mean nothing to us. Because we are too often strangers to their spiritual mood we are unable to profit by them and are forced to turn to one or another form of religious entertainment to make our Christianity palatable enough to endure.

Secondly, people are unable to appreciate the great spiritual classics because they are trying to understand them while having no intention to obey them. The Greek Church father, St. Gregory, said it better than I could, so we'll let him tell us: "He who sees and understands commandments without fulfilling commandments, and to acquire such understanding through living and reading, is like a man who takes shadow for truth. For the understanding of truth is given to those who have become participants in truth (who have tasted it through living). Those who are not participants in truth and are not initiated therein, when they understand, draw from it a distorted wisdom. Of such the apostle says, 'The natural man receiveth not the things of the Spirit,' even though they boast of knowledge of truth."

In conclusion, we use books profitably when we use them as a means toward an end; we abuse them when we think of them as ends in themselves. And few books of every sort let us observe Bacon's famous maxim: "Read not to contradict and confute, nor to be satisfied with what is said, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

# The Sermon on the Mount—

## A Revival Sermon

*The Sermon on the Mount is plain preaching . . . with all the phases of true revival in proper perspective and proportion*

By REV. ARMIN R. GEßWEIN

THE Sermon on the Mount has warmed many but challenged few. It was a real revelation to me when I discovered that it is really a revival sermon.

In it we behold all the phases of the revival in proper perspective and proportion. The order is, indeed, that of the Spirit. The life it presents is Christ's own life. It did not come to Him in some school or library, or at some desk; it came right out of His life. He lived it. And for us Christians His life is our life. His truth is our truth and His way is our way.

Matthew 5 is plain preaching. The truth is true of revival preaching. Sometimes people say their problem is that they do not understand the difficult Scriptures. But is the problem not rather that people do not want to face up to the plain Scriptures? Often it seems that the finer a Scripture is, the less interested people are. The Sermon on the Mount is clear; yet what do we do with it? We idealize it or personalize it or spiritualize it or trivialize it. Some put it back to

Mr. Gesswein



Mount Sinai; others postpone it to the kingdom age. They do all this in the face of its plain speech; for it very clearly depicts the way of the Spirit, where the Law is fulfilled and where we are even now in that kingdom which "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

"Blessed"—that is the first big word in the sermon, and it is the big thing in a true revival. Christians often pray: "Bless us . . . bless me, Lord." Let us be specific. There are many blessings here. Which blessing do you want? When the Spirit of God is deeply at work all of these blessings are present. Let us seek to view these more closely as we consider the Beatitudes.

First, in revival people become "poor in spirit" (verse 3). They are so convicted that they become what they really are in the sight of God—nothing. They go to the bottom of sin as they repent of it. Humility is the very first step, showing us that God's way up is down.

Second, in revival people "mourn" over sin (verse 4). They attend a kind of a funeral for sin, weeping over the old life with many tears. Yet it is a mourning that brings blessedness, since "godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Again, in revival people become "meek" (verse 5) and lowly in heart, for there they learn of Jesus. As they put His yoke upon them, they also find rest unto their souls. The

spoils, they find, are not to the strong; nor are they to the weak, but to the meek. Do we conquer worlds by military might? No, we inherit the earth by meekness. Almighty meekness! Can it really be possible? If you doubt it, then "behold the Lamb of God, which taketh away the sin of the world."

In revival people suddenly develop a tremendous appetite for "righteousness" (verse 6), and they are "filled." It is not that they never read their Bibles. They do; and some overfeed and even stuff themselves on certain of its truths. But revival stirs the depths of the conscience again, and conscience-truth awakens a hidden hunger which the ordinary starchy Laodicean diet never touches. There is a famine and that in the midst of plenty: a famine for the real Word of God in the midst of plenty of Bibles and Bible-Christianity. And with this new hunger comes "thirst," a thirst that can never be quenched except as men and women get right with God and with one another. This also opens up another deep secret by answering the question, "How can I be filled with the Holy Spirit?" Oh, the blessedness of it all!

Here follows also another blessing: hardness of heart, which together with a lot of unbelief has accompanied certain backslidings, is broken up like fallow ground. Those who pray so little at home and so seldom attend the prayer meetings, by God's mercy become "merciful" (verse 7), and the more mercy they show, the more is shown to them.

Revival gives a new vocabulary and a whole new set of values. Those who experience it no longer fear purity; they fear God and they fear anything short of complete cleansing from all sin. God's holiness, which they once secretly feared, turns out

*Well known in Europe as well as in this country as an evangelist and Bible teacher, Mr. Gesswein writes with the same trenchancy that characterizes his preaching. His passion is for a church of apostolic fervor, holy living and effective revival.*

to be the source of highest blessing. They can even see God now, for they are "*pure in heart*" (verse 8). Revival has opened their eyes to something they could not see intellectually, emotionally or doctrinally.

Here also a very great wonder takes place: the revived become "*peacemakers*" (verse 9). Before the revival they had their troubles, for they were troublemakers. They had become restless and often miserable. Now they long to see everyone reconciled and at peace—especially the Christians—both with God and with one another. Others take notice of this and recognize a real Christian, one who is consistent; he already has the peace which people are seeking today, and wherever he goes he makes peace. The peacemakers not only call themselves children of God, but are "called the children of God" by others.

However, in the very role of making peace they run into an unexpected experience. They begin to be "*persecuted*" (verse 10). Persecuted, mind you, while doing what is right before God, seeking to make peace and to present to the world its own peace in Christ! Not only is the persecution subtle and severe, but it comes as a shock to discover who does the persecuting. Some

even "revile" and "say all manner of evil . . . falsely," not for faults, but for welldoing. But this brings the highest bliss of all—a joy unspeakable and full of glory, the very same joy the prophets experienced.

Then, too, in revival God's people become "*salt*" (verse 13)—not honey nor sugar, but salt. Those who are just naturally sweet turn sour in the fire. Some are "fundamental" enough but are like salt that has lost its savor. The revived Christians have a new tang, bringing others to conviction of sin and conversion, while at the same time staying corruption in the community.

In revival the Christians also become "*the light of the world*" (verse 14) because they have found a new light. It is not merely illumination; to be sure, it has even become popular to seek that. But theirs is the light that comes from fire—altar fire, Holy Ghost fire. It is the same divine fire which filled the Church at Pentecost, and it also results in powerful works like those recorded in the very life of Christ Himself. The glory of God is revealed and characterizes the revival. At the same time, no man receives any glory; it returns to Him—all of it—because it all comes from Him.

Oh, the blessedness—the unending blessedness—of revival days!

## On Giving One's Self to God

To give one's self to God is to consecrate to Him every thought, every affection, every action, the mind may be occupied with only and with the objects which at each moment presents to mind; that the heart may love only and creatures in their relation to Him according to the order which He has Himself established, and His glory be our final aim and first intention.

To give one's self to God is to renounce all self-guidance, and be guided in everything by grace; to no longer follow self-will in anything whatsoever, but to will what God wills; to give back to Him our free will that He may dispose of it as it shall please Him.

The Christian who has given his self to God is no longer his own; he has no longer any right over himself; he leaves himself in God's hands. He has passed into God's domain, his eyes are always fixed on Him to learn His will, ever keeping himself ready to execute it without argument or offering any excuse and without permitting his own inclination to stand in the way.

At first sight so great a surrender of self is very alarming, as it would seem to place the soul in unbearable constraint. But God makes His will easy to bear, and love of Him renders it a delight.—JEAN NICOLAS GROUIN

### 1956 Summer Conferences, Conventions and Camps

Suncrest, Pa.	June 22	July 1
Arlington, Tex.	June 22	July 1
Camp Hebron, Attleboro, Mass.	June 29	July 8
Camp Lo-Ma-Co, Hendersonville, N. C.	June 29	July 8
Delta Lake, Rome, N. Y.	June 29	July 8
Mill City, Pa.	July 6-15	
Ashland, Nebr.	July 8-13	
Medicine Lake, Minneapolis, Minn.	July 9-16	
Toccoa Falls, Ga.	July 9-15	
Canby, Ore.	July 12-22	
Glen Rocks, Rosseau, Ont., Canada	July 14-August 24	
Mahaffey, Pa.	July 20-29	
Beulah Beach, Ohio	July 21-August 5	
Alliance Redwoods, Camp Meeker, Calif.	July 21-29	
Lincoln Beach, New Kensington, Pa.	July 29-August 5	
Old Orchard, Me.	July 30-August 5	
Edinboro, Pa.	August 8-12	
Summit Grove, New Freedom, Pa.	August 8-12	
Arnolds Park, Ia.	August 8-12	
Des Plaines, Ill.	August 5-12	
Springtown, Pa.	August 24-September 3	
Pacific Palisades, Los Angeles, Calif.	August 27-September 3	

For further information write

THE CHRISTIAN AND MISSIONARY ALLIANCE  
260 West 44th Street

New York 36, New York

VOLUME 91 NUMBER 12

## the Alliance Week

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEK, 260 W. 44th St., New York 36, N. Y.; regular subscriptions, Third and Reilly Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure mailing.

(Printed in U. S. A.)

THE ALLIANCE WEEK

O vain man! flee now for a little while from thine accustomed occupations; hide thyself for a brief moment from thy tumultuous thoughts; cast aside thy cares; postpone thy toilsome engagements; devote thyself awhile to God; repose for a moment in Him; enter into the sanctuary of thy soul, exclude all else but God, and whatever may aid thee in finding Him; then, within the closed doors of thy retirement, inquire after thy God.—ST. ANSELM.

"I shall not die [in the sense we do and finish with the world], but live [rise again], and [for forty days] declare the works of the Lord" (verse 17). "This is the day which the Lord hath made," the day ordained before the foundation of the world (1 Pet. 1:20); "we will rejoice and be glad in it" (verse 24), for He was now reaching journey's end, the cross, His goal since birth. Then "bind the sacrifice with cords, even unto the horns of the altar" (verse 27). We all have our conception of the altar in the Tabernacle and Temple, so many cubits high and square. Yet such altars had only temporary value. The only altar with really saving value was formed of two beams of wood, with the Son of God stretched upon it to die.

The psalm ended as it had begun with an extraordinary note of thanksgiving. It had risen to God for centuries from many hearts and lips; yet surely never had any psalm risen to God the Father with such poignant meaning and intense pathos of acceptance as when the Saviour stood with His eleven disciples and sang: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever," a mercy of goodness that was consigning His "Son, the Beloved," (Gr.) to die by crucifixion, the most shameful, agonizing and lingering death ever invented by man! What were the Saviour's thoughts as He sang those words and left the quiet of the upper room to face the turmoil of His arrest in the garden, His unjust trial and His death on the cross!

Yet there was a gladness in His going, for earlier He had cried (Luke 12:50), "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" But He could not anticipate the day; it must be at Passover time to fulfill the basic type of all sacrifice. But at last the end was in sight, the culmination of the redemptive plan with which He had come to earth. Yet, once it was over, what a lingering farewell He took of the disciples, as if loath to leave them and return to heaven. So we take leave of Him as recorded in the Gospels but lift our hearts to Him today in thanksgiving and worship. Christ, our Passover, is our risen Lord.

## The Last Passover

By DR. NORTHCOTE DECK

HE Passover partaken of in the upper room was a very special one for the Saviour. It was His last. It was an occasion of joy mingled with sorrow. "I have desired to eat" implies anticipated joy; "before I suffer" stresses the dreadful sorrow to follow. And just as the exodus from the bondage of Egypt began with a paschal lamb, so His "exodus" (Luke 9:31) out of the world to the Father by way of the cross, that might deliver men from the bondage of sin, also began with a Passover. And every detail of that Passover is fraught with pathos and prophecy.

Now we know from many sources, which differ only in detail, that an elaborate ritual had been developed for the Passover feast since David's time. For at the feast in Christ's day they drank four cups of wine mingled with water and sang in series six psalms, the "Great Hallel," Psalms 113 to 118. The first cup began with an invocation, and Psalm 3 was sung followed by Psalm 4. Here are some of the words: "The Lord is high above all nations . . . who humbleth himself to behold the things . . . in the earth . . . the poor . . . the needy . . . when Israel went out of Egypt . . . Edah was his sanctuary . . ." All this was so suitable, so reminiscent of past deliverance, to sing at a Passover feast. So that evening,

looking back, Christ and His disciples sang of an event which was to culminate in a still greater deliverance from the burden of sin.

Then followed the second and third cups of wine during which the lamb and unleavened bread were eaten. The third cup had become known as "the cup of blessing," and in Psalm 115 four times comes the clear promise, "He will bless (us)." So the cup and psalm became the complement of each other. Paul by inspiration borrows the title of that cup and declares, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Further in Psalm 116 that evening they sang, "I will take the cup of salvation, and call upon the name of the Lord." This is just what we do at the Lord's Supper.

After an interval came the fourth cup and Psalm 118, when Christ and His eleven disciples sang so significantly, "I will not fear: what can man do unto me?" (Actually nothing beyond what His Father had long ordained.)



Dr. Northcote Deck, retired medical missionary, keeps an active schedule as a Bible conference speaker in Canada and the United States. His ministry is much appreciated in student circles and he carries a responsible relationship with Inter-Varsity Christian Fellowship as a member of its board in each of the two countries.

# Sorrow Turned to Rejoicing

By REV. WILLIAM BERG

RECENTLY I entered a home where death had struck very suddenly and tragically. A year-old child had swallowed a glass of kerosene, and because the parents were unable to secure medical attention he died. The loving parents were heart-broken, with the sorrow of those who have no hope of a reunion in the day of resurrection.

Several candles were burning on a table directly under an image of the Virgin Mary. Three different kinds of food were being offered for the soul of the child and prayers were being constantly repeated for his welfare. While I was wondering how to comfort the parents the boy's father turned to me with a searching look and said, "Pastor, I want to know the truth. We are doing this because it is the custom handed down to us by our parents, but we have no assurance that it is the right thing to do. Will you tell us what you think? Can our prayers help the dead?"

This was an honest confession that he had no hope of eternal life, no hope of seeing his little child again. Everything he knew to do was being done, but he had nothing upon which to stand and say "I know." I had in my hands a copy of the Confraternity Revised Version of the New Testament, which I knew he would respect. The way of salvation through the one and only Saviour is clearly set forth in its pages. From it I read to him: "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31). "And this is the testimony, that God has given us eternal life; and this life is in his Son. He who has the Son has the life. He who has not the Son has not the life. These things I am writing to you that you may know that you have eternal life —you who believe in the name of the Son of God" (1 John 5:11-13).

I explained to the sorrowing couple that these words clearly relate the purpose of the Scriptures, which is to lead all men to a definite knowledge of eternal life: "That ye may know that ye have eternal life." If a man does not know that fact it is either that he has never heard it, or he refuses to believe and obey the Word of God. God wills that every man should know assuredly of this truth.

This Scripture reveals further that eternal life is the gift of God. You do not work for a gift or purchase a gift; you receive it. This puts man in the position of being clearly unable to obtain eternal life through any works of righteousness which he may attempt to do. Every man is lost and is absolutely dependent on another for his salvation, but there is one who can save him and this Scripture reveals who that one is. "This life is in his [God's] Son." Eternal life is in a person and not in a church, neither in the ordinances of a church nor in good works.

Jesus came to seek and to save those who are lost. He died for us and in dying bore our sin in His own body. These facts cannot be, and are not, stated concerning any other man. He is declared to be the one and only mediator between God and man, and is thus qualified because He gave Himself a ransom for all men. Blessed and wonderful truth: He died so that we need not die, and rose again so that we might live together with Him.



*A missionary living among the people of the land is not simply a teacher of religion but is a neighbor to them. Often in times of distress their hearts open to him as a friend and in the healing message of the Word they recognize the voice of their Lord. In Digos, a port on the Davao Gulf in the southern Philippines, Rev. and Mrs. William Berg find religious prejudice melting under the warmth of Christian neighborliness.*

Then I asked the grieving father, "Do you have the Son? Have you received Him into your life as a living person and are you fully trusting Him as your Saviour on basis of who He is and what He has done?" The man answered, "I believe in Jesus but I can see that I have never trusted Him as Saviour because I have no assurance of salvation."

I then told him of my own experience. Eighteen years ago I was in much the same position. I knew about Christ, believed in who He was, even to the extent of knowing that He died for the sins of the world; yet I had never received Him as my very own personal Saviour. When I heard the Word of God preached the Holy Spirit revealed to me what I needed to do. I opened my whole being to Christ and invited Him to come into my life, to cleanse me from my sins. He alone has the power to do. I did come in and the Holy Spirit bore witness to my spirit that I was then a child of God. I was pardoned. I was cleansed. I had peace. I had assurance of eternal life. O glorious reality! It is no more a mere hope. Now I know He is mine and I am assured through His Word that I shall not come into judgment because I am already passed from death into life.

After I read, "The blood of Jesus Christ, his Son, cleanses from sin" (1 John 1:7), we bowed heads together and this man and his wife opened their mouths in prayer to God and invited Christ to come into their lives. They confessed that they were indeed sinners and that their works could not save them. They believed Christ died for their sins and that His blood cleansed them from all unrighteousness. They arose with the doubt gone and the questions answered. Now with assured hope they

*(Continued on page 2)*

# The Religious Caravan

DAVID R. ENLOW, News Editor

## HOME

charges against "faith healer" dismissed: In Miami, charges that Jack Coe, Texas "faith healer," illegally practiced medicine were dismissed by Peace Justice Hugh F. Duval, Jr. But a few hours later, County Solicitor John Marsh said he probably will have the evangelist picked up again to face criminal court trial on the same count. Meanwhile, Coe and twelve of his stants chartered a private plane and flew to Nassau, Bahamas, "for a rest." Mr. Coe's plans to open a "healing" campaign in Tampa have been delayed because that city has refused permission for him to set up tent on public property there.

In dismissing the charges, Justice Duval said he does not approve or condone" Coe's actions in telling the parents of a three-year-old polio victim to take off the child's braces and have him walk. The child allegedly suffered a setback after the parents complied. "But by the same token, this court does not condemn the defendant or anyone who in good faith advocates and practices healing," the justice added. Testimony at the hearings brought out that three "nonprofit" corporations which Coe heads have built up total assets since 1950 of "between \$800,000 and \$900,000." About \$100,000 in debts are outstanding, leaving a net value between \$500,000 and \$600,000. County Solicitor John Marsh asked Coe who controls his organization. "I am the president," he said. "My wife, my sister and my sister-in-law are the other officers."

Mr. Marsh, in his final arguments, told the court: "The court has no quarrel with faith healing. But when one goes beyond prayer and orders a treatment as this man does, he is outside the limits of the statute."

## ROAD

300 hear Graham in Hong Kong: More than 30,000 persons packed one of Hong Kong's largest stadiums to listen to American evangelist Billy Graham. It was far the largest religious gathering in the history of this British colony. An estimated 1,500 made "decisions for Christ." The evangelist was introduced by Hong Kong's governor, Sir Alexander Grantham, and received a thunderous ovation. Earlier, Mr. Graham spoke to two hundred missionaries at a luncheon.

Israel plans investigation of mission activities: Premier David Ben-Gurion announced in the Knesset (parlia-

ment) that the government is setting up a special committee to investigate missionary activities in Israel. He said it will formulate recommendations for the parliamentary committee on education and culture. The premier said the question of missionary activities in this country is a complicated one not only because Israel is a holy land to religions other than Judaism, but because these activities have social and educational, as well as religious, aspects.

Report Lutheran Church still alive in Russia: An Evangelical-Lutheran Church still exists in Russia although it was forcibly dissolved by the Communists nineteen years ago, returning German war prisoners have reported. A speaker at a gathering of refugees in Maulbronn, West Germany, sponsored by the Young Men's Christian Association, said prisoners returning from Siberia told of meeting Christians there who still regard themselves as members of the "Evangelical-Lutheran Church in Russia." The POW's said some Lutheran groups in Russia have preserved this tradition and faith and meet in private rooms and cellars for services and prayers.

Bible Society to increase East Africa distribution: Officials of the British and Foreign Bible Society plan to distribute some 480,000 Testaments and Scripture portions in twenty-five languages this year to native church leaders in Kenya, Uganda, Tanganyika and the island of Zanzibar. Rev. Frank J. Bedford, Society representative in eastern Africa, said the planned distribution would only "alleviate the enormous demand" for Christian literature that has arisen in this area as a result of increasing literacy among Africans.

## PEOPLE

Pacific Garden Mission elects Henning: Casper F. Henning has been unanimously elected president of Pacific Garden Mission, Chicago. Henning succeeds Freelin A. Carlson, manager of Sears Roebuck State Street store, who has retired after fourteen years of service. He has taken up residence in Phoenix, Ariz. Henning has been active at "The Old Lighthouse" since 1929, including the past six years during which Mr. Carlson was president.

## SIGNS OF THE TIMES

Minister leads congregation in Sunday "Fisherama": Because he believes religion should be a "living" experience, Rev. Glenn Groth, pastor of Bethlehem Lutheran Church in Muskegon, Mich., took his congregation ice fishing. He called the Sunday outing a "Fisherama" and said he might make it an annual event. Mr. Groth, who says that ministers should sometimes "unbend," met with the fishermen at six o'clock in the church and held a special service. After a breakfast prepared by volunteers from among the men in the parish, the group traveled in caravan to the lake for perch fishing through the ice.



Betty Swinford



*All true Christians are bound together by*

## **The Same Spirit**

By BETTY SWINFORD, Tucson, Arizona

I have attempted to write very few articles. Mostly my writing efforts have been confined to the realm of fiction. What I am about to write, however, has been going through my mind for some time and I would like very much to share my thoughts with you.

For about eight years of my Christian life I took the attitude of so many others, that I could not be good friends or enjoy fellowship with those who did not believe exactly as I did. However, for the past two years my attitude has been slowly changing until now I stand back in astonishment when I think of the way I used to feel.

A Baptist evangelist stood in the pulpit of a large church and declared boldly, "Do you know that there will be absolutely no Baptists in heaven?" Christians gasped as the full impact of his words rang through the silence of the auditorium. "Neither will there be any other denomination there." He pursed his lips and smiled. "Just Christians." There will be no denominations in heaven. Just Christians will inhabit the realms of glory. Just Christians!

This was the first incident that set me to thinking. The denomination or its name is not of such major importance. Only the name of Christ is important. Denominational titles will not ring through heaven's portals —only His name!

There is a doctor to whom I have been on occasion. She attends a church very different from our own, and a sweeter, more consecrated Christian I have never known. She has never questioned me concerning

any doctrine. Neither have I spoken to her concerning her beliefs. Yet there exists between us an unspoken understanding, a feeling, if you like, a spiritual bond. It is as though the Spirit that lives in my heart makes contact and communes with the Spirit in her heart. And why not? Is it not the same Spirit? We have talked about the Saviour many times, although it is clear to each of us that in some respects our beliefs differ. Yet we both know salvation through Jesus' blood and it binds us together.

We have a friend in California who is a member of still another church. Never in all the years we have known each other has it occurred to us to talk about our church doctrines. We have many times, however, talked about Christ, and we have known sweet fellowship because we know Him.

As I write these lines, we are vacationing in the unbelievably lovely red-rock country of Oak Creek Canyon. When Sunday arrived we went to the nearest town to go to church. It was a very small town and we had little choice when it came to selecting a church. If I were to write the name of the church we attended you would realize immediately that its services were not conducted in exactly the same manner as are our own. But we were given a warm, friendly welcome and received a rich spiritual blessing from the testimonies and the message.

Why must Christians continually bicker over doctrinal differences? When will we learn to put aside

these differences and see Christ in each other? True doctrine indeed is important, but it is entirely possible even necessary, for us to learn that fellowship with other Christians may differ from us in certain particulars. Fortunately young people are not as sectarian or as apprehensive as adults, and they do not restrict their fellowship only to those of their own group.

Learning to fellowship with God and true people wherever they are found is an evidence of spiritual maturity.

Let us remember that when we enter the heavenly realms we are going to sing the song of the blest washed throng, the song of the redeemed, and we're going to sing it together!

## **Dependability Counts**

Too many people are not too absolutely depended upon. They are not always keep their promises. They break engagements. They fail to pay their debts promptly. They come behind time to appointments. In general they are good people, but their life is honeycombed with small failures. One who can be positively depended upon, who is faithful in the least things as well as in the greatest, whose life and character are true through and through, goes out a light in this world who honors Christ and blesses others.

J. R. MILLER.

## **'56 AYF Contest Corner**

Weldon B. Blackford

National Youth Secretary

## **MEET MR. GET'EM**

My name is Mr. Get'em. I'm the program to help you in sending an application to the big AYF contest. Many AYFs haven't taken this matter of good grammar seriously. Some AYFs find it almost impossible to send in one program to the contest. Let me assure you that all you need is the spirit of determination and I am there. Call a special meeting; put your heads together; discuss ideas; give much thought and planning to it; give me a theme, Scripture, outline, details; use me in a meeting, and send me in for the contest.

I say, "If you haven't Got'em, Get'em."

Our goal: 500 AYF programs

# The Foreign Fields

## Twelfth-month Festival in Laos

MRS. G. E. ROFFE

Every year the Laotians have a twelfth-month festival. It has a religious significance but in late years has been made more and more like a fair and also a time for gambling. This year, with independence from France and peace (more or less) over the land, this festival was made to be the biggest thing Laos has ever seen in the way of a fair.

Some permanent structures were erected but most of the buildings were temporary. Through the years the Mission has been accustomed to erecting a bamboo booth at these festivals and there giving out tracts, including Scripture portions and other Christian literature, as well as explaining the way of truth to anyone who might want to listen.

We were allotted a small plot of ground but someone else promptly took the best part of it for an entrance to their booth which sat back of it. Then several other hindrances developed until we felt like abandoning the project altogether. That would have pleased Satan, but at last we were able to open the booth on practically the same plot allotted to us in the beginning but in a different shape. In the end this proved to be better than the original plan.

The booth was the first one to which the crowds came as they entered the grounds, and such crowds of people we had never seen before. Once in this section of Laos, as well as better transportation facilities, made it possible for villagers near and far to attend. With independence has also come a greatly increased desire for knowledge, and reading material is still rather scarce.

All these things combined to cause a great many from the steady flow of people to stop at the booth and we were able to supply tracts in five languages—Laotian, Siamese, Vietnamese, Chinese and French—for all who would accept them. Very few refused our offer and this is a change in their attitude of former years.

The biggest change we observed was that people were actually *buying* literature. In the past it has been very difficult to sell literature in Laos. We were kept busy from early afternoon until one o'clock in the morning all four days. We were so busy there was scarcely time to eat. Our final figures showed around 24,000 tracts given away and 1,600 pieces of literature sold, including Gospel portions, New Testaments and several Bibles in different languages. Since the people who stopped were from all around this section, from villages where we can never hope to go with our present force of workers, it was a wonderful opportunity to get the Good News into the hands of people who might never otherwise hear.

This was an unprecedented distribution of gospel literature for Laos. Now we ask your prayers that the Lord will open the eyes of those who read that they shall understand and that there shall also be an unprecedented turning to the Lord. He has given us the promise, "Cast thy bread upon the waters: for thou shalt find it after many days."

*Buddhist priests carry the chief priest in a procession at the twelfth-month festival in Luang Prabang. Many Laotians seek to gain religious merit at such a festival.*

G. E. ROFFE

## Light in the Baouli Darkness

By MISS HELEN BROWN, Africa

On the night the delegates of the Baouli church in the Ivory Coast met for the fourth annual conference a full African moon shone brilliantly, changing the tropical night into a fairyland of shimmering beauty. As bright as was that light, it was faint compared with the Light that had illumined the darkness in the hearts of those 130 leaders representing thousands of tribesmen who have left the way of the fetish with all its dark practices. They had come from the forest country, from the grasslands, and from the coffee and cocoa plantations. Some were from large towns.

As the conference progressed I thought of the difference between this and the first conference four years ago. The poise and dignity with which the members of the national committee conducted services, led the discussions and made decisions with little help from missionaries was an indication of how far the Baouli church has progressed. Within the past four years eight of its young men have completed the Bible school course, three pastors have been ordained, and the church has now assumed its own support.

The decision to take this last step was made the afternoon of the first full day of conference. It followed a discussion of the goals toward which the Baouli church is moving.



Not only were the delegates willing that the church should become self-supporting, but they showed themselves eager to do so. Yet they recognized their dependence upon God to carry out this resolution.

Each day of the conference the delegates were divided into four groups: pastors, lay preachers, elders and committeemen. After the early morning prayer meeting and an hour of Bible study the groups met to receive instruction as to their respective duties and responsibilities. General discussion followed upon such subjects as the preparation of messages and the proper use of time.

Part of the second afternoon's session was devoted to a question and answer period. At the presentation of a problem a national pastor would leaf quickly through his New Testament and then step forward with the answer which he would read from God's Word. Proof that such answers met with satisfaction was the hearty "amen" which the delegates voiced after each reading.

At the evening services the conference enjoyed the ministry of our former field chairman, Rev. R. S. Roseberry. He had also been present when the first conference met. In the seasons of prayer following the evening services many of the delegates tarried to settle personal problems before the Lord.

Saturday evening graduation exercises were held for the second class of four young men to finish their course of studies in the regional Bible school. Sunday morning was a time of praise in the well-filled church at Bouaké. Special musical numbers were sung by the various choirs. Following a message

from our field chairman, Rev. H. L. Kennedy, two young men were ordained to the Lord's service.

The African brethren had complete charge of the communion service on Sunday afternoon. Three national pastors presided, including the two who had been ordained that morning. They were assisted by the four men whose graduation from Bible school had been celebrated the previous evening. The missionaries who were present sat with the delegates. At the close of this service an offering was taken to assist a nearby leper village in building a church. One of the leaders of the church in that village stood before us, all of his fingers and toes missing, and told of God's goodness to the group of leprous Christians. His victorious testimony closed with praise to the Lord for enabling them to secure land for a church building.

A spirit of joy and praise characterized the entire evening service. The congregation that night sang as only Baoulis can sing. Their voices were lifted to God in the rich harmonies characteristic of this tribe. One man sang as a solo a song he had composed after the message of the afternoon. It was inspired by the recounting of the Lord's suffering on the cross as He felt the agony of being forsaken by the Father. After the singer had completed the first stanza the congregation began to hum the song with him.

Returning to their homes refreshed in the Lord, the delegates showed by their attitude that they were determined anew to press further into the night as rapidly as possible with the message of the One whose soon return will usher in eternal day.

## Sorrow Turned to Rejoicing

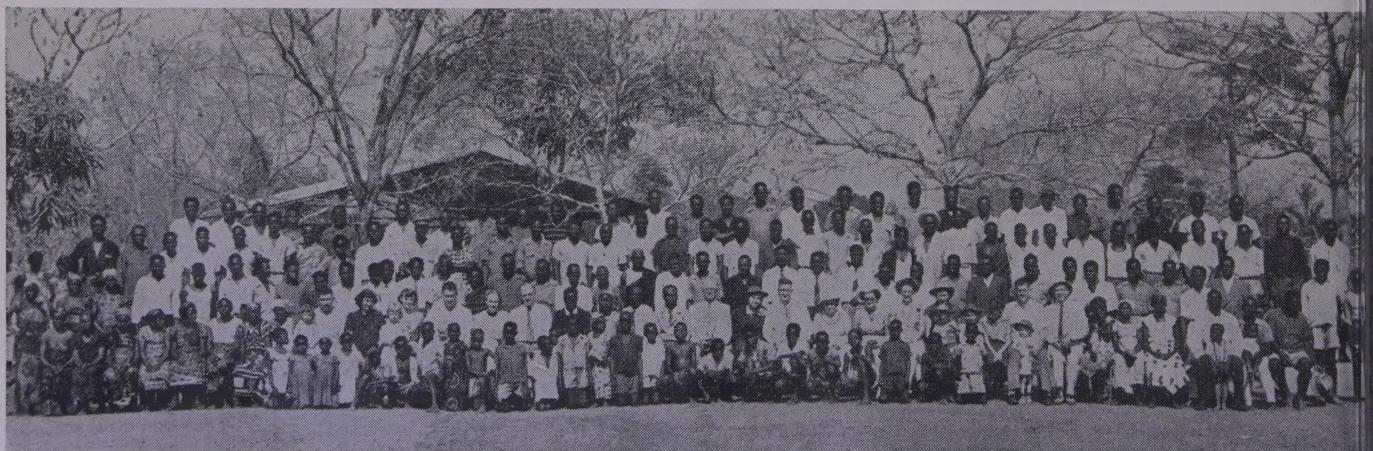
(Continued from page 6)

awaiting the glorious resurrection the just, at the coming of Christ when they shall again meet the innocent babe who was taken from them into the presence of the Father. The next day when I saw them they said, "Pastor, we are so happy."

Salvation is a personal matter which is received as a result of a definite choice and act of the will. It is a present possession the moment we receive the gift. It must be received now, for death ends the hope of grace for every man. It is a complete salvation: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). The believer is delivered from all condemnation, and the blood of Christ cleanses from all sin. If believers must first suffer in the fires of purgatory in order to obtain cleansing from sin and an entrance into the kingdom of God, it makes null and void the whole Word of God. Why should anyone depart from the simplicity of the gospel of Jesus Christ, which is able to save his soul? Why should he accept a yoke of bondage that no one can bear, that has no "thus saith the Lord" for a basis, and that leaves the weary seeker still in his sin with no assurance of eternal life?

Seeking friend, He says to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

*Delegates of the Baouli churches in the Ivory Coast met in Bouaké for their conference*



# The Alliance Family

CLIFFORD E. HARROD, Reporter

ws reports may be sent direct to Rev. C. E. d. The Christian and Missionary Alliance h. East and Lane Streets, Raleigh, N. C.

## New Generation

January 30, to Rev. and Mrs. amin C. Mannix, Lapel, Ind., a Timothy Michael.

## In the Lord

February 9 Mrs. Irene Carpenter, of Paul Carpenter, of Corning, I., departed to be with the Lord a long illness. For over thirty years she and her husband have been members of the Alliance church in Corning and have engaged in evangelistic work in New York and Pennsylvania. They have been used of the Lord to open several Alliance churches. The abandoned church in Thurston, I., was opened through their efforts and is now served by a former member of the Corning congregation. Their church was founded in Adria, N. Y., and one in Blossburg, Ia. The hospitality of the Carpenter home will long be remembered by a host of friends, among whom are many preachers, evangelists and missionaries. Carpenter also encouraged a number of young people in training for the Lord's work.

Early 500 persons attended the impressive funeral service, after more than 100 persons had visited the home to pay their last respects to this devoted Christian wife and mother. The service was in charge of Rev. Raymond J. House, former pastor, now of Hough- ton, N. Y.

Mrs. Carpenter is survived by her husband; her father, Mr. Arthur Hayes; three children, Eldred, Mrs. Warren Hayes and Mrs. David Lawrence.

Mrs. Robert N. Gunther, of Salem, Ia., went to be with the Lord on January 26. She was seventy-four years old. Mrs. Gunther had been a member of the North Side Alliance Church of Minneapolis, Minn., at the time of her death. She belonged to the Alliance church in Salem. A dedicated friend of missions, she corresponded with Alliance missionaries around the world and for them lived a life of devout and faithful intercession. She is survived by her husband

and three sons: Ralph and Clarence, both of Minneapolis, and Rev. Paul W., missionary to Thailand and until recently pastor in Salem. The latter conducted the funeral service in Salem.

## Evangelist Returns from Near East

Evangelist James Wagoner, of the Eastern District, has just returned from an extensive trip through Europe, North Africa, Spain and the Holy Land.

While traveling the length and breadth of Palestine three times, Mr. Wagoner took many color slides for use in future evangelistic meetings. Mr. Wagoner also made tape recordings at the grave of Lazarus, at Abraham's tree at Mamre, the garden tomb and of the ancient Samaritan Passover Chant. Of special interest is a tape recording made by Rev. Donald Ward, in which he relates recent experiences with a mob of angry demonstrators who invaded his mission station. Mr. Wagoner is available for special meetings and may be contacted at P. O. Box 99, Chambersburg, Pa.

## Southeastern District Women Meet

The Women's Fellowship of the Central Florida area met in DeLand, Fla., on February 6, with one hundred women representing nine churches. Mrs. R. W. Battles presided. Speakers were Mrs. Roy Forward, of Ecuador, and Miss Dorothy Adam, of French West Africa.

## Meetings Extended in Kindersley

When God mightily visited the Alliance Tabernacle in Kindersley, Sask., during revival meetings held in January with Rev. Roland M. Gray, the pastor and congregation requested that the campaign be extended two more weeks. The pastor, Rev. C. D. House, writes that the whole town and surrounding countryside became aware of the moving of God's Spirit, resulting in visitors carrying revival blessing back to their own congregations.

Preparatory prayer meetings had brought the people up to the time of meetings with a spirit of anticipation, and the results far exceeded the hopes of even the most optimistic. Under the anointed ministry of God's servant, men and women were made to face God, and rarely did a service close without seekers at the altar. About eighty came forward, some for salvation, many to be restored unto the Lord, others seeking for the infilling with the Holy Spirit. Many testified of definite physical healing to the glory of God.

## Pacific Northwest Women Convene

The women's prayer bands of the Washington and Northern Oregon zones of the Pacific Northwest District arranged their meetings for January 10 and 12 in order to have as their speaker Mrs. Don Fairley, of Gabon. One group met in Tacoma, Wash., on January 10, the other in Albany, Ore., on the 12th. Each rally was well at-

## Letters

### A Minister to Prisoners

The other day I received THE ALLIANCE WEEKLY that was sent to the Maryland State Penitentiary. It reminded me of old days when I was connected with your mission in Waynesboro, Pa. I knew your founder, A. B. Simpson, and have heard Dr. Herbert Lockyer speak a number of times.

I have been chaplain of the Maryland Penitentiary for the past twenty-two years. I have been kept very busy. We have about 1,700 men. I started my work in your mission in Waynesboro, Pa. Many times I spoke at the street meetings on the square in that town. Yes, Christ was real and still is. We are looking for His coming again. It is the only hope for peace when He takes over.

You have done a great work for the Lord Jesus Christ. God bless you and your fine workers.—CHAPLAIN B. F. BLUMBAUGH, Maryland State Penitentiary, Baltimore, Md.

### An Encouragement to Missionaries

Dozens and dozens of times I have felt the urge in my heart to write you as Editor of the magazine that brings so much blessing to our home. I am not going to put it off any longer. Here on the foreign field, where the darkness and despair of heathenism seems sometimes almost to close in on us, we are doubly grateful for the spiritual uplift of the entire magazine. Many times I have almost without realizing it been under the juniper tree with Elijah, thinking that there was just no one else who cared for the millions dying without Christ; then the WEEKLY has had just what I needed. Thank God, all have not bowed their knees to Baal, but here and there all over the corners of the earth we are sowing while we are waiting for the King to come back. "For . . . he that shall come will come, and will not tarry."—REV. AND MRS. R. J. DEXTER, A. B. Mission, Narasaraupet, Guntur District, India.

tended and a real burden of prayer prevailed.

Mrs. Nathan Ost, of French West Africa, and Mrs. Mildred Bohl, of Ecuador, brought brief tidings from their respective fields at the Tacoma rally.

Mrs. Fairley related the goodness of God in behalf of her and her husband, who is recovering from an eye operation and a serious back injury suffered in an accident. She challenged the ladies present to a new dedication of their lives for a prayer ministry in the face of satanic attacks on the fields. "May God help us to be faithful in this prayer ministry which counts for so much and which Satan so hates! If we call ourselves 'prayer bands,' shall we not meet to pray?" she asked in closing her stirring message.

## The 1955 Subscription Campaign

Many of the smaller churches of The Christian and Missionary Alliance send in a proportionately larger number of subscriptions during the annual campaign than some large ones. Though they are not listed, a number of groups who received less than twenty-five subscriptions exceed their family membership by several hundred per cent. Nearly every church showed an increase in subscriptions this year.

Boone, Ia., P. Rupp .....	60	Orillia, Ont., P. Valentine .....	50
Springville, N. Y., W. L. Davis ..	60	St. Petersburg, Fla. ....	49
Irvona, Pa., R. E. Ellenberger ..	60	Tulsa, Okla., M. M. Eck .....	49
New Kensington, Pa., E. H. Mink ..	60	Bellingham, Wash., H. H. Larson ..	49
Philadelphia, Pa., R. M. Creider ..	60	Bangor, Me., R. D. Sherwood .....	48
Scranton, Pa. (Providence) .....	60	Nanty-Glo, Pa., R. Y. Scott .....	48
Sandusky, Ala., G. Cornelius, Jr. ..	59	Los Angeles, Calif., R. H. Shane ..	47
Fresno, Calif., C. M. Measell ..	59	Oneida, N. Y., J. G. Brokaw .....	47
Osage, Ia., M. Malone .....	59	Bowling Green, Ohio, C. Hunter ..	47
Durham, N. C., J. W. Dittmar ..	59	Santa Barbara, Calif., R. Petersen ..	46
Jeannette, Pa., H. D. Stoddard ..	59	Cedar Rapids, Ia., M. E. Stombaugh ..	46
Middle River, Md., R. W. Pratt ..	58	Centerville, La., A. Schellenberg ..	46
North Caldwell, N. J., W. C. Payne ..	58	Chatham, N. J., L. C. Webber .....	46
College Point, N. Y., A. B. Corbin ..	58	Kingston, N. Y., V. R. Brisco .....	46
Utica, N. Y., F. W. Spence .....	58	Hamilton, Ont., G. R. Gray .....	46
Winston-Salem, N. C., H. Klinsing ..	58	Fremont, Nebr., H. D. Holmes .....	45
Dallas, Ore., H. W. Anderson ..	58	Arlington, Tex., M. L. Haskell .....	45
Wheeling, W. Va., H. L. Jackson ..	58	Appleton, Wisc., R. Stenlund .....	45
Sawyerwood, Ohio, W. McCrady ..	57	Berkeley, Calif., T. Williamson .....	44
Blairsville, Pa., H. J. Hansen ..	57	Santa Ana, Calif., E. H. Lindskoog ..	44
Nadine, Pa., C. J. Bainer .....	57	Clearwater, Fla., A. N. Bostrom ..	44
Cleveland, Ohio, S. F. Porter .....	57	Lake Worth, Fla., R. H. Mangham ..	44
Daytona Beach, Fla., G. E. Smith ..	56	Dearborn, Mich., J. Lewis .....	44
Colonie, N. Y., R. A. Canberg ..	56	Mt. Clemens, Mich., A. L. Winston ..	44
Butler, Pa., W. L. Maurer .....	56	Omaha, Nebr., J. O. Dahl .....	44
Springtown, Pa., J. W. Gathany ..	56	Johnson City, N. Y., P. J. Cornelius ..	44
Fullerton, Calif., C. R. Staub ..	55	Canton, Ohio, J. A. Campbell .....	44
Dixon, Ill., C. M. Richards .....	55	Oil City, Pa., W. Underwood .....	44
St. Louis, Mo., H. J. Stanley ..	55	Osceola Mills, Pa., D. Z. Lewis, Sr. ..	44
Audubon, N. J., E. A. Mann .....	55	Shinglehouse, Pa., R. M. Gray, Jr. ..	44
Emerson, N. J., L. C. Strumpfer ..	55	New Castle, Ind., C. G. Zeek .....	43
Owego, N. Y., N. J. Rakestraw ..	55	Mason City, Ia., C. D. Tieszen .....	43
Rome, N. Y., S. O. Harris .....	55	Hibbing, Minn., N. A. Weber .....	43
Conway, Pa., E. R. Truran .....	55	Tyler, Minn., H. H. Heckman .....	43
Lombard, Ill., R. M. Uhlinger ..	55	Norfolk, Nebr., W. Lemke .....	43
McAllen, Tex., S. Waldron .....	54	Sparks, Nev., R. H. Carleton .....	43
Fremont, Ohio, R. F. Collitt .....	54	Kinsman, Ohio, G. H. Ferrell .....	43
Drake, Pa., H. A. Polding .....	54	Media, Pa., Mrs. J. G. Murphy .....	43
Birmingham, Ala., W. G. Sandell ..	53	Danville, Ill., F. McGarvey .....	42
Visalia, Calif., R. M. Stevens ..	53	Aurora, Ind., C. C. Dutt .....	42
Laingsburg, Mich., N. H. McDowell ..	53	Salamanca, N. Y., C. A. Logue .....	42
Youngstown, Ohio, C. A. Denhart ..	53	Marion, Ohio, E. W. Smillie .....	42
Niagara Falls, Ont., A. Guenther ..	53	Chattanooga, Tenn., T. P. Brannon ..	42
San Diego, Calif., C. H. Dale ..	52	West Hempstead, N. Y., C. W. Shepson ..	41
Santa Cruz, Calif., F. S. Sutherland ..	52	Marion Hill, Pa., J. K. Bellig .....	41
Great Bend, Pa., L. B. Cathany ..	52	Portage, Pa., E. A. Goldener .....	41
St. John, N. B., H. R. Ronson ..	52	Turtle Creek, Pa., W. G. Powell .....	41
Vancouver, B. C., P. O. Hauge ..	52	Elberta, Ala., J. Piper .....	40
Pomona, Calif., W. G. Slayton ..	52	Santa Monica, Calif., H. Longstreth ..	40
Foxboro, Mass., E. R. Enlow, Jr. ..	51	Greenfield, Mass., C. O. Petersen ..	40
Detroit, Mich., W. V. Jorgenson ..	51	Phillipsburg, N. J. .....	40
Hood River, Ore., G. E. McGarvey ..	51	Elmira, N. Y., H. R. Graf .....	40
Los Angeles, Calif., E. A. Moroni ..	50	East McKeesport, Pa., L. R. Van Horn ..	40
West Palm Beach, Fla., N. Penland ..	50	Wilkes-Barre, Pa., R. W. Wallace .....	40
Logansport, Ind., P. M. Winder ..	50	Williamsport, Pa., J. Conley .....	40
Washington, N. J., F. C. Heiser ..	50	Youngwood, Pa., E. D. Pinney .....	40
Ithaca, N. Y., L. J. Isch, Jr. ..	50	Norfolk, Va., J. F. Dunlap .....	40
Waverly, N. Y., J. A. Gibbs .....	50	Hythe, Alta., E. A. Phillips .....	40
Bryan, Ohio, W. J. Carey .....	50	Sacramento, Calif., H. W. Smith .....	39
Geneva, Ohio, H. B. Ferguson ..	50	Muncie, Ind., P. E. Gear .....	39
Girard, Pa., K. Gottschling .....	50	Battle Lake, Minn., E. Brown .....	39
Olympia, Wash., F. M. Landis ..	50	Albany, N. Y., Y. R. Kindberg .....	39
		Curwensville, Pa., C. H. Hagmaier ..	39
		Mount Union, Pa., P. K. Schuler .....	39
		Yakima, Wash., A. McLeod .....	39
		Superior, Wisc., M. R. Thompson .....	39
		Lethbridge, Alta., J. B. Thomson ..	39
		Whittier-Montebello, Calif., R. J. Abrams ..	38
		Muskegon, Mich., C. H. Pearce .....	38
		Elyria, Ohio, M. S. Fikes .....	38
		Butler, Pa., C. R. Ellenberger .....	38
		Gadsden, Ala., C. M. Seale .....	37

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## Sunday

Y READING—Romans 12:1, 2, 9-21.  
Y TEXT—"Present your bodies a living sacrifice" (verse one).

am so glad that the twelfth chapter Romans, telling about the living sacrifice and the highest Christian life, is filled with simple, homely touches of social brotherly ties. "Be kindly affonded one to another with brotherly love; in honour preferring one another; slothful in business; fervent in spirit; . . . distributing to the necessities of the saints; given to hospitality. . . . Rejoice with them that do rejoice, and mourn with them that weep." That is what Christ expects of us. If we have the free grace of God in our hearts it will flow out in all our lives and touch with whom we come in contact. We can at least be courteous and smile, give the pressure of the hand and manifest the "manner of love the Father bestowed upon us."—A. B. SIMP-

## Monday

Y READING—Haggai 1:1-11.  
Y TEXT—"Then came the word of the Lord by Haggai the prophet" (verse 3).

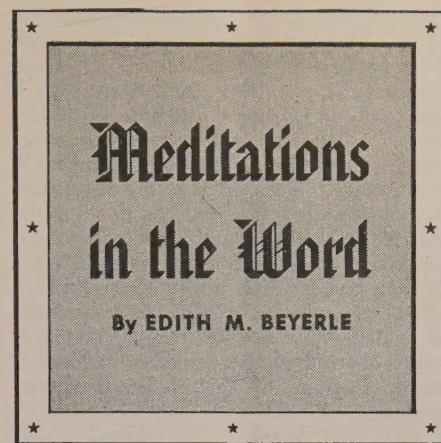
The prophet comes as God's messenger with a message from heaven. He speaks with a note of authority, for the Spirit of the Lord is upon him. There is a divine compulsion and a great urge in his soul that indites his lips with a sense of destiny. He stands as a watchman upon the walls of Zion, sounding both the trumpet of warning and the still voice of winsome invitation.

There is no substitute for the prophet of God's kingdom in the world. He must have His preachers, His proclaimers of divine truth, in every age. Spiritual recessions always follow any mission in the voice of the true prophet of God. The spiritual apostasy through which we have been passing in the present century may be traced directly to a decline in the prophetic ministry.—SELECTED.

## Tuesday

Y READING—Revelation 2:1-7.  
Y TEXT—"Remember . . . from whence thou art fallen, and repent" (verse 5).

There are some in the world of whom it would be wrong to say that they are God's children, for many marks them to be His. They have deep convictions of conscience and deep feelings of their guilt and misery. . . . There they stand, motionless as it were. They have got thus far, but make no advance. They have "brought . . . up . . . out of the horrible pit" in which they were once sunk, but there they are content to stand at the pit's mouth, as it were, instead of rising up and pressing onward toward heaven. . . . Now where this is the case there must be something wrong. There must be some hidden sin allowed or some



known duty left undone. The plant must have some canker at the root or it would grow. There is a fullness of blessing in Christ but perhaps a lack of prayer for it on your part. You "have not, because ye ask not." Can you expect the fire to burn brightly if you do not feed it? . . . Repent, as you have never repented before.—H. ARTEMUS.

## Wednesday

DAILY READING—Colossians 1:12-19.  
DAILY TEXT—"That in all things he might have the preeminence" (verse 18).

Be Thou supreme, O Jesus Christ,  
Nor creed, nor form, nor word,  
Nor holy church, nor human love,  
Compare with Thee, my Lord.

Be Thou supreme, O Jesus Christ,  
My inmost being fill;  
So shall I think as Thou dost think,  
And will as Thou dost will.

Be Thou supreme, O Jesus Christ,  
Thy life transfigure mine;  
And through this veil of mortal flesh,  
Lord, let Thy splendor shine.

Be Thou supreme, O Jesus Christ,  
My soul exults in Thee;  
To be Thy slave, to do Thy will,  
Is my felicity.

—J. TEMPERLEY GREY.

## Thursday

DAILY READING—Psalm 103:1-12.  
DAILY TEXT—"Bless the Lord, O my soul, and forget not all his benefits" (verse 2).

Some of the brightest, happiest and most grateful people we have known have been those who have been most sorely tried. An old Scotch saint who was tried more than any other person I have known was always cheerful and contented. Never did I hear a word of complaint fall from his lips. He was always counting his blessings and in the darkest days he would say to me, "You know, I've got such a lot to be thankful for." The late J. H. Jowett told of one of his members, a choice saint of God, who was dying from cancer of the throat; each day his voice became fainter until at last he could not even whisper. He asked his

pastor for pen and paper and then wrote down the text, "Bless the Lord, O my soul, and forget not all his benefits."—MISSIONARY WORKER.

## Friday

DAILY READING—2 Kings 13:14-20.  
DAILY TEXT—"Elisha died, and they buried him" (verse 20).

Elisha, the "man of God," had been a truly great man among the people of God as well as in the nation. Yet the only record of his passing is recorded in just six words, and only two of those are of any moment, "died . . . buried." Many another man and woman of God has passed from earthly scenes after having rendered much of spiritual influence to the church and state by godly lives and intercession, but all that is recorded is found in two lines of the mortuary record of a daily newspaper. And the obscure missionary laboring alone in some faraway foreign country or a preacher in some hinterland of the home field, unknown and unappreciated by the great mass of even church-going people, sometimes passes to his reward without even that much comment. Evidently God means it to be so for they follow in the footsteps of their Master, of whom it is written, "They crucified him" and "laid him in a sepulchre." And He was heaven's greatest, and earth's too, had people only known it!—PAMELL.

## Saturday

DAILY READING—Psalm 62.  
DAILY TEXT—"Pour out your heart before him" (verse 8).

In His sovereignty, in His wisdom and in His love, God has made the heart of man so that at its deepest—but for Himself—it is absolutely solitary and alone. So much so that "Not even the tenderest heart and next our own  
Knows half the reasons why we smile or sigh."

Wherever in all the world there is a human heart God also is there. And He is there in order to have that heart poured out before Him. Out of the aloneness of the heart and out of the nearness of God to every heart, there arises this supreme duty, that he shall at all times pour his heart out before God. And, indeed, all our duties to God are already summed up in this one great duty, and all our privileges are held out to us at once in this unspeakable privilege. And then not only do God's saints pour out their hearts upon His heart; He pours out His heart upon their hearts. The Holy Ghost comes into our hearts and brings God's heart with Him.—ALEXANDER WHYTE.

If thou shouldst say, "It is enough, I have reached perfection," all is lost. For it is the function of perfection to make one know one's imperfection.—AUGUSTINE.

# A Look at the Lesson

By REV. DON J. KENYON

For April 1, 1956

## The Meaning of the Resurrection

Luke 24:28-34, 44-53

**GOLDEN TEXT**—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15:57.

**DEVOTIONAL READING**—1 Corinthians 15: 12-28.

### Introduction

The power of Christianity is its unique message of the resurrection of Jesus Christ. Our religion is conspicuous because of its absence of shrines and tombs. The blessedness of following Christ rests in His assurance that He is with us always, even unto the end of the age. The unimpeachable evidence of the way of the cross is not the vigorous defense of our creeds but in the manifestation of the risen Lord in us. If Immanuel is indeed with us, His footprints will precede us and His glory will shine upon us. Verses 18-27 preceding this week's lesson tell us of just such a manifestation. Jesus walked with these men to Emmaus; He expounded the Word to them. This is what He wants to do in any and every encounter which He has with His own.

### I. The Abiding Guest (Luke 24:28-34)

(1) *The village, whither they went.* Christ is always with His own. This symbolic encounter is rich with spiritual implication. Whether we are aware of Him or not, He travels with us. He teaches us as we journey together even if we are slow of heart to detect His voice. "The village, whither they went," was *their town*. Need we look further for Jesus? No pilgrimage is necessary. Jesus walks with us for one purpose only—to reveal Himself.

(2) *He would have gone further.* This appears to be a deliberate test just to see if they would let Him go on. Christ never forces Himself upon our hospitality. He wants to see whether we regard Him as optional or indispensable to our living. It is so easy to talk of Him as though He were indispensable and live as though He were optional. No abiding place was longer necessary to the risen Lord. He is not seeking the comfort of a night's lodging but the joy of fellowship. The test of the Christianity of our homes is our joy

in recognizing His continuous presence.

(3) *They constrained him.* They urged Him because of the lateness of the hour. When is it not late? How long may a man dally in inviting Christ into his family circle? The day that may dawn bright with hope and promise may become the day in which we need Him the very most. No man knows the time of day on the timepiece of God's will. These men did not know who their Guest was to be. What if they had let Him go on His way?

(4) *He went in.* Christ never hesitates to enter where He is invited. The only sphere barred to the omnipresent Lord is the heart-room of the volitional Christ-rejecter.

(5) *Took bread . . . blessed . . . brake . . . gave.* Perhaps they had observed this very characteristic act at the feeding of the five thousand. Could it have been the act, the prayer, the presentation of the blessed morsel which presaged the opening of their eyes?

(6) *He vanished out of their sight.* His ministry was completed. They had unburdened their hearts to Him. He had revealed Himself to them. The whole event pieced itself together now that they knew who He was.

(7) *Burn within us . . .* ? Conceive of the unutterable joy of hearing the living Word expound the written Word!

(8) *Return to Jerusalem.* Such news could not be confined to a humble Emmaus home. This must be shared with the circle of disciples. Back to Jerusalem they must go.

(9) *Known of them in breaking of bread.* Take note of the affinity between the resurrected Lord and the Lord's Supper which is here again emphasized. The memorial meal stands through the years since Calvary as the symbol of the ever-present Lord of the Church. The Substance will never be far from the partaker of the symbol if he look for Him. The eyes need only to be opened in faith.

### II. The Illuminating Teacher (Luke 24: 44-48)

This passage which records one of those intense postresurrection appearances of the Lord shows the Great Teacher at the essential task of training His disciples for the important days to follow. It may be subdivided into three aspects (note that the nature of this ministry is identical with that which the Spirit is pledged to perform in the Body of Christ after Pentecost): (1) A recollection (v. 44); cf. John 14:26. (2) An illumination (vv. 45-47); cf. John 16:13. (3) A commission (v. 48); cf. John 20:21-23.

(1) *These are the words which I spake . . . while I was yet with you.* The lessons oft repeated in the past (and obviously missed by dull minds) are now repeated with tremendous emphasis.

(2) *Must be fulfilled.* Having been decreed by a sovereign God and announced through His chosen servants (Moses, the prophets, the psalmist), it now becomes urgent to proclaim that the Word prophesied becomes the Word fulfilled. Thus all the promises of God are made yea and amen in Christ.

(3) *Opened he their understanding.* work of illumination is to become province of the Holy Spirit after the resurrection and ascension but is now formed by Christ as fresh evidence of deity.

(4) *It is written.* This not only Christ's stamp of authority on the Testament Scriptures but places the authority of the Old Testament Script fully upon the work of Christ.

(5) *Repentance and remission.* In of the attempt of current theology to credit the need of repentance toward as a requisite of true conversion to Christ. He Himself demands that it, together with remission of sins, be preached by witnesses.

(6) *Witnesses of these things.* sentence outlines the nature of the and the content of the message. A ness tells what he has seen.

### III. The Exalted Lord (Luke 24:49-53)

(1) *I send the promise.* Note the a ity of the Trinity in redemption. Christ administers the promise of the Father sending the promised Spirit.

(2) *He was parted from them.* The termination of the incarnation man's standpoint. Passing into heaven Christ takes up His high priestly ministry as man's Advocate.

(3) *Worshipped him.* A very significant statement by Luke. There is no doubt in the minds of the happy witnesses that Christ is their Lord and their God. There can be no meaning of the resurrection if it concerns you and me unless it issues in a witness in life and message to the world. The meaning of this event was not a matter of debate or theological controversy in apostolic days; it was rather a burning living object lesson in the men who witnessed it. This principle is just as true today.

*How many prodigals are kept out of the kingdom of God by the unloving characters of those who profess to be in*

**HENRY DRUMMOND.**

### How Happy, Gracious Lord

*How happy, gracious Lord! are we*  
*Divinely drawn to follow Thee,*  
*Whose hours divided are*  
*Betwixt the mount and multitude;*  
*Our day is spent in doing good,*  
*Our night in praise and prayer.*

*With us no melancholy void,*  
*No moment lingers unemployed,*  
*Or unimproved below;*  
*Our weariness of life is gone,*  
*Who live to serve our God alone,*  
*And only Thee to know.*

*The winter's night, and summer's day*  
*Glide imperceptibly away,—*  
*Too short to sing Thy praise;*  
*Too few we find the happy hours,*  
*And haste to join those heavenly joys,*  
*In everlasting lays.*

—CHARLES WESLEY

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★ ★ ★ ★

The crisis in the Garden Jesus bid eight  
pupils, "Sit ye here, while I shall pray."  
He took with Him three others and told  
them to tarry and to watch and to pray.  
In his present age-end crisis who is con-  
cerned to sit? A missionary convention is a  
place to get close to Him who ever  
wishes to make intercession for us and to  
Him say, "Go ye."

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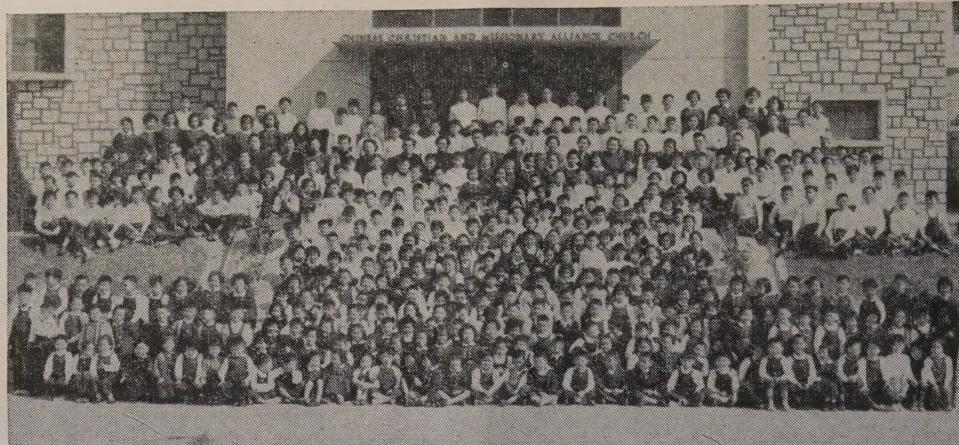
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*Primary school students, Kowloon, Hong Kong*

## On China's Doorstep

UNLIKE schools established simply for the purpose of introducing children to elementary education, The Alliance Primary School in Kowloon Tong, Hong Kong, has as its objective introducing children to Christ.

Chinese Christian parents early saw the need of a school where their children could be nurtured in the faith. Then the Lord enlarged their vision. As they prayed He laid upon their hearts the need of thousands of children from refugee and middle-class Hong Kong families. They began to realize that they should plan for a Christian school large enough to admit many of these children as well.

On May 22, 1955, the congregation of the Kowloon Tong Church met to break the ground on a piece of land adjacent to their beautiful new church edifice (ALLIANCE WEEKLY, July 6, 1955). Since the school building was not completed until early November they had to open in temporary quarters, but in spite of this the primary school had an auspicious start. Nearly 500 students enrolled for the first term. Next fall the number seeking admittance will far exceed the new building's capacity of 810 students.

Consecrated Chinese teachers, fully qualified for their task, are skillfully training young minds. By example and by precept they are leading their charges to a knowledge of the truth as it is in Christ Jesus. Although many of these children had never attended a church service before last fall they are quickly learning Christian hymns and their reverent attitude in chapel and Bible classes is a token of unfeigned receptivity.

Not only has the church in Kowloon a vision for the salvation of little children who attend the school, but they are now praying that God will choose whom He will of them for His service—Christian leaders for the future of China. Do we need greater encouragement than this to pray with them?